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714 531 613 [561] The illustrations give the lineage emblems that the members of the el meruturut age class carried before the livestock epidemics around the year 1890. It furthermore seems that even in the times in which the carrying of lineage emblems was customary they were not generally carried by all lineages, but only by those whose members predominated in number in the part of the country concerned. The practical utility of this mode of procedure was to keep constantly before the eyes of compeers of other lineages the fact that these lineages were particularly strong and that therefore the individual belonging to them was entitled to a larger share of the spoils, in accordance with the principle might comes before right. The emblem of such a lineage was then also sometimes adopted by all the warriors of that part of the country.

714 531 [103] These warriors who take the lead in battle, the el kigelani, have the right to carry the emblem of bravery on their shields. This is the small colored emblem that is on the periphery of a longitudinal side and is to be found in Figures 9, 10, 15, 16, and 17 of Plate 1. It is still commonly used today.

[104] The last emblem that may be included in the shield escutcheon is the one mentioned above as the section emblem. By section is to be understood here one of the many small divisions out of which the camp of a troop found on a war expedition is made up. In accordance with its secondary significance, the emblem is not very striking to the eye. A comparison of illustrations 11 and 12, Plate 1, shows an example. These represent the escutcheons of two shields whose owners belonged to one company and within it to different sections.

714 531 178 It is also to be mentioned that both the shield escutcheon as a whole and its individual constituent parts were probably always dependent on fashion and other circumstances of the moment. Sometimes simplicity was fancied, sometimes gaudiness. Sometimes a close feeling of comradeship prevented the carrying of the clique-forming lineage emblem, sometimes internal discord involving grounds of penal law or civil law called forth the opposite. The above-mentioned shield paintings of old men proved to me that the shield escutcheons of a province were uniform during periods of successful warfare. On the [121] other hand, /52/ one can observe almost daily on the Masai steppes that

726 /94 cont./
782 'Ng ai's blessing upon the sons and their companions going off to war. The old men hold a small gourd bottle of honey beer in the right hand, a similar one of milk in the left one, while the women have a filled milk-vessel only in the right hand. During the prayers loudly called out to heaven, they gradually pour out the contents of the gourd bottles as an offering to God and also sprinkle the warriors with it. Many of the latter smear themselves on forehead and cheeks with
726 [237] fresh cattle dung, while the girls and the old women living in the warrior kraal put such, together with a bunch of fresh grass, on the hut roof close above the door. The custom expresses the confident hope of rich spells in livestock.

/95/ Then the warriors march off, and, after a march of two to
[252] three hours, they pitch camp around sunset. Several head of cattle
[242] are slaughtered, the meat of which is roasted at the fire and eaten.
[411] At the same time they smear the thrusting spears with a paste of red earth or wrap them with grass or cloth so that their gleaming in the
[325] sun, visible very far away, will not betray them. Finally, they loosen the thongs of the sandals and fasten them on the underside in such a way that the sandal may be worn with the tip in the rear and the heel part toward the front, so that the footprints left behind
704 will be deceiving concerning their direction of march. During the
701 march comradeships are formed by two men in each case, each of
726 which calls the other ge tirii ai, that is, my companion. /Ill. 37 appears here./ The duty of the companion is to stand by the other one in battle and, if he falls, to bring his weapon to safety. Five to ten such comradeships combine to make a section (ol ale), each of which
726 erects its own small camp. During the first days of march, still far from the enemy, it is fortified for the night by a few branches of thorns. On the evening before the attack it is replaced by the olg adji en djuré. The spears are stuck in the ground in a semicircle about five paces in diameter, and against them, on the outside, the shields are placed in such a way that one overlaps the other like scales. The warriors lie or squat in this semicircle, armed with their weapons, awaiting

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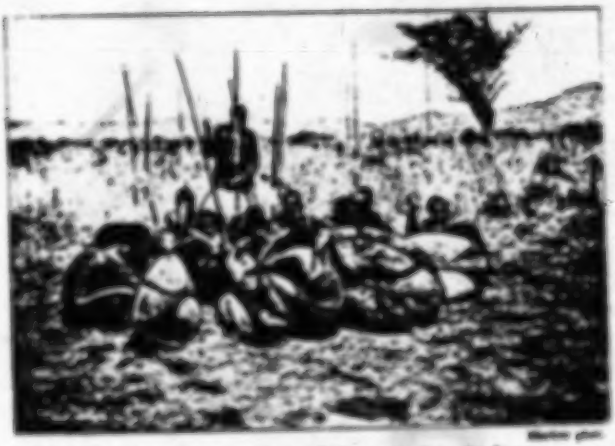

Ill. 38. Last instruction of the warriors before the battle.

726 The warriors have broken camp about four or five o'clock in the morning and after sunset reached dense bush one to two hours away from Kabe, where they now camp. They are highly elated about the information from the spies, rich booty now indeed seems assured. Soon after midnight the battle march is begun. The warriors split
726 704 up into five different troops. The el ebéta (sing. el ebér) hurry ahead as patrols and, having come close to the goal, hidden in the foliage of tall trees, take /97/ a look around: following them at a distance of a few thousand meters, each led by an el oiónot, are the three or four divisions of the el ámi (sing. el ám) = buffalo, each of which goes in another direction toward the battle area. They consist of the most daring men, and the success of the attack depends primarily upon them. Behind the el ami, swarming out at some distance, follow the largest division, the el dimito (sing. el dim) as herds, the flanks of which are made up of picked men, the el

/97 cont./

726 emouerak (sing. ol emouo) = horns. As soon as the ones in front
• 70L come across livestock, they call the others by long drawn-out ir
[72] shouts, so that they will round up the booty, which consists only of livestock. While the el aroi engage in hand-to-hand combat with the opponent, the latter's troops, joining together, seek to wrest the

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Ill. 39. Prayer before the battle.

72 booty away from the el dimito again. In connection with this fight-
70 ing there are the most wounded and killed. In order to shorten it and take the livestock quickly to safety, the latter are constantly urged on by the el dimito and pushed toward the steppe, out of the hostile area. The fourth troop, the el kigeléni, seeks to keep the way open for them and, from the front, to disperse the enemy pressing upon the herd. The last division is the os sioki, that is, the cowards, who were afraid to go along with the others, but now, when there is no longer any danger, slink around the herd like animals of prey, in order to steal. The el dimito and el kigeléni strike at them with their clubs, and a great row arises until the arrival of the leaders in the camp.
[727] Then the latter separate a number of cattle from the herd, which is still common property, and have them slaughtered, whereupon
727 every warrior receives a portion of meat. The warriors /98/ must
417 lay out a fence of thorns so that the livestock is safely sheltered in it for the night.